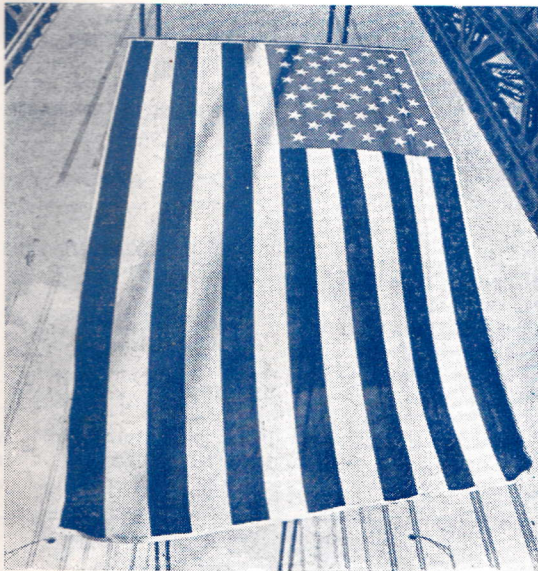


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Largest American flag (60 ft. by 90 ft.) hanging from George Washington Bridge, July 4, 1970. Says Dr. Paul Chodoff, professor at George Washington University: "How a man feels about the flag may be a better index of his feeling about the country than what he says about the country."

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*The Most Worshipful
Grand Lodge of Free and Accepted Masons
of the Philippines
extends to you a Cordial Invitation*

*to a Commemorative Program
Celebrating the 120th Birth Anniversary
of*

Bro. Marcelo H. del Pilar
FATHER OF PHILIPPINE MASONRY

on

Sunday, August 30, 1970

at 4:00 P.M.

at the

Plaridel Masonic Temple

1440 San Marcelino Street, Manila



BRO. MARCELO H. DEL PILAR
Father of Philippine Freemasonry

We must exert all efforts so that our Venerable Order may extend its influence to the remotest corner of our beloved Philippines, so that we may imbue the popular customs of our people with the love of Liberty, Equality and Fraternity.

* * * * *

La Masoneria consagra sus afanes a la tarea de fraternizar a todos los hombres, borrar las diferencias de patria, de raza y de color, anular las guerras, sofocar el ruido de las armas y de las cadenas con el ruido del trabajo y de la industria.

* * * * *

There is defeat that is victory. Defend the right and work for the welfare of your native country, happen what may, never fearing whether you will win or lose, and your integrity is upheld and maintained.



Grand Master's Message:

OUR RESPONSIBILITY TO YOUTH

Another Grand Lodge year is now well on its way. Preliminary details have been taken care of. Committees have been appointed and are functioning. It is now time to pursue our program for the year.

This Grand Lodge has declared that it is interested in a strong youth program... That active support of DeMolay Chapters, Rainbow Assemblies and Job's Daughters Bethels are vital. These youth organizations can only exist through sponsorship of our Fraternity. They inculcate in their teachings a proper attitude for the finer things in life, love of country, love and respect for parents, reverence for sacred things among others.

We are constantly made aware through the medium of newspapers, radio and television of the problems our youth are facing. If we have any regard for the future and think about our children, then we must recognize that we have a responsibility toward them. We must realize that our duty lies in providing facilities and leadership to make the young people of the nation want to become active participants in a better way of life.

Through sponsorship of one or more youth organizations, we can make certain that our young men and women are taught the fundamental precepts necessary to provide them with the proper outlook. They are a vital part of our country and our future most assuredly is in their hands.

Each Lodge should sponsor one of these organizations and make every effort to see that our young people have the background to become responsible citizens and desirable future leaders.

The rewards are worth any sacrifice. When you know you have had a part in making the youth of our country into

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THE AMERICAN FLAG

I have been honored in having been requested to contribute the Editorial for this issue. You will note the American Flag is given prominence on the cover of this issue, whereas, the Philippine Flag was given prominence on the June cover. This is to give emphasis to the fact that both Americans and Filipinos jointly work together to improve the image of Masonry in the Philippines in particular and the Far East in general.

Just recently, I read an Editorial by Mr. John A. Delizza in the Washington Star which touched me very deeply. Although the Editorial centers around the American flag, it could very well be our Philippine Flag. The significant point is in the last paragraph "To burn your National flag is treason. Ignoring the act is worse."

"Twenty six years ago I was in a small town outside Salerno, Italy. It was around the end of World War. II. The town had been completely destroyed, deserted by all the inhabitants — smoke, ruins, flame and destruction were all around us.

"I was a young boy then. My friends and I were looking around for food: we were starving and scared. The Germans were all around us. All of a sudden we heard a terrible noise of machines — tanks were coming our way. We were scared; we embraced each other from fear. Who was the enemy? Were they Germans? If they were, they would certainly kill us.

"Suddenly, in all these clouds of smoke we saw a flag; we saw a flag standing up straight, full of pride and honor. You should have been there; it was the most beautiful sight any man could have wished for. The tanks were getting closer; we didn't know what to do. We kept looking at that flag, looking, looking; and all of a sudden a smile was coming back to our face, first slowly and then bigger, bigger and deeper. It was the American flag, the American flag; and we cried and screamed with joy in our hearts. The fear was gone, there were no more soldiers to kill us.

"It's the American flag; the Americans, the Americans are here," we cried. "We are free; freedom is here at last." And we ran down the hills; we ran to our mothers hiding in the hills, in caves, even in wells. We ran with the scene of that beautiful flag we had just seen in these clouds in our eyes. . . The Americans, the Americans are here. Boy! What a joy it was; what a sight to remember.

"We cried; we cried in our mothers' arms with joy; and I remember saying to my mother: 'We are not going to be killed any more, mother, the Americans are here.'

"How I have learned to love that flag ever since. How beautiful it was to see the sight of those American soldiers coming to our town to bring us justice, liberty, peace. How we learned to love those soldiers standing there outside of their tanks, beside the American flag. What men they were: what heroes.

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The Redemption of Humanity

CHIEF JUSTICE ROBERTO CONCEPCION
Philippine Supreme Court

(Address delivered at the 54th Annual Communication, Grand Lodge of the Philippines, April 28, 1970.)

I wish to congratulate the Officers and Members of the Grand Lodge of Free and Accepted Masons of the Philippines for this 54th Annual Communication, as well as the delegates to the present Annual Meeting of Masonic Organizations for making possible this highly significant event. Through such collective endeavor, you are, to be sure, fostering the solidarity of mankind and, consequently, you may rest assured of the support and encouragement of all peace-loving people, particularly those of the Philippines.

Indeed, the Filipinos have ordained and promulgated a Constitution, "in order to establish a government that shall" — among other things — "promote the general welfare, and secure to themselves and their posterity the blessings of independence under a regime of justice, liberty and democracy xxx." (Preamble to the Constitution of the Philippines.) What is more, they have solemnly proclaimed, in their Fundamental Law, that "the Philippines renounces war as an instrument of national policy, and adopts the generally accepted principles of international law as part of the law of the nation." (Art. II, Sec. 3, Constitution of the Philippines.) Thus, the Filipino people have formally committed themselves and their future generations to a regime of justice under the Rule of Law, both of which are premised upon the brotherhood of all men, without which there can be no lasting peace.

It is in this spirit that I join all

well-wishers in extending warm and cordial greetings to the participants in this 54th Annual Communication and the present Annual Meeting, especially to our friends from foreign lands, who are with us today. It is my earnest hope that their brief sojourn in Manila may turn out to be a pleasant, fruitful and memorable experience.

Such fraternal gatherings of Masons are, indeed, highly significant, not only to their organization, but, also, in a larger sense, to humanity, in general. Exemplifying, as they do, the solidarity of all the members of the human family, without distinction, affairs of this nature attest to the universality of the fundamental needs, aspirations and ideals of men and nations, in the pursuit of which they may pool their resources — despite differences, of race, culture, language, political system and religion — if only they exert a special effort to regard one another with a spirit of amity and goodwill, of tolerance and understanding, of give and take and mutual help.

It befits this occasion to recall a thought conveyed by Dr. Jose P. Rizal, before a masonic lodge in Madrid, way back in 1883. In a speech, then delivered by our national hero, entitled "Ciencia, Virtud, y Trabajo," he said in Spanish what may roughly be translated as follows:

"The duly of modern man x x x is to work for the redemption of humanity, because once man is dignified there will

Turn to next page

be less misfortunes and more happiness as befits our condition. Humanity will not be re-deemed as long as reason is not free, as long as beliefs are imposed or made to prevail over facts, as long as whims are laws and as long as there are nations that subjugate others. For humanity to be able to attain the lofty destiny toward which God guides it, it is necessary that plagues do not decimate it and no groans and curses be heard in its march. Its triumphant career should proceed to the tune of hymns of glory and liberty, with a bright face and serene brow."

These words, my friends — true in the last century, when they were spoken — are even more so in our time, when the whole universe is one in the conviction that peace on earth must be made a reality, for the alternative thereto is nuclear annihilation; that peace is not possible unless it is founded upon justice, within the law; and that a just world order is a condition *sine qua non* for the progress and happiness of mankind.

It is often postulated that the promotion of peace, justice and the Rule of Law is the responsibility of states and governments. This, of course, is fundamentally true. Yet, we should not overlook — and it should, in fact, be increasingly stressed — that the state is but a juridical entity composed of individuals and that, in a Republican political system, like ours, sovereignty resides in the people; from whom all government authority emanates. As a consequence, the efficacy of the State constituted by the collectivity, and that of its government, as an instrumentality of the common-

wealth, are dependent upon the people, who provide the motive power therefor and choose the main officers of the community, as well as thereby shape indirectly — but, just as effectively — the policies to be pursued for the advancement of the general welfare. The responsibility for the attainment of the social objectives devolves, therefore, not only upon the Government and its leaders, but, also, upon the citizens or individuals constituting the nation. To be sure, the actuations of states and governments are, by and large, mere manifestations or reflections of the character, the frame of mind and the way of life of the people themselves. Hence, without their cooperation and support, it would be hardly possible for the public authorities to enforce the Rule of Law, promote justice, and maintain peace.

There is, thus, a growing conviction, in national and international circles, that the building up and maintenance of world peace demand that adequate knowledge and suitable appreciation of both municipal and international law be fostered, not only among the officers and members of the staff of world organizations and international agencies, and those in charge of the conduct of diplomatic relations between states, but, also, among the rank and file of officers and employees of their respective governments, as well as among important segments of every community, particularly those representing business, industry and labor, and those engaged in education as well as in the promotion and development of arts, letters, and sciences, and, in general, among the constituent elements of every state in the international community. This accounts for the establishment

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Basic Enlightenment

REV. FR. EMERSON A. BONOAN, STM

(Remarks by the Rev. Fr. Emerson A. Bonoan, STM, Parish Priest, Philippine Independent Church, Santiago, Isabela, during the Installation of officers of Cagayan Valley Lodge No. 133, Dec. 27, 1969)

Congratulations and best wishes to the new set of officers of Cagayan Valley Lodge No. 133, Free & Accepted Masons.

Allow me to take this opportunity to propose to you a partnership — a partnership which involves a mission to do what we can to help our developing nation achieve a well-deserved status of greatness.

What is that which we can do to accomplish our mission?

Let us look at our immediate situation. Apparently, there is peace; relative peace, if you will. But behind the facade of peace is a great deal of seething restlessness. This is generated by the non-satisfaction, the non-fulfillment of even only the very basic needs of human life. Millions of our people are denied the basic security provided by what we eat, what we wear, and where we dwell. This is true in our own situation, and this is just as true all over our country, and in most parts of the whole world.

It appears that the rule of the day is that, to qualify in discussing a problem, one must have the facts as borne out by statistics. And this reminds one of what I consider a dubious doctrine of statistical improbability. Since I am no statistician, I will have to appeal to your special trademark, which is tolerance, so that I may continue and not worry about statistics. Thus, I can without fear of being censured, speak to you about what could be the root cause of restlessness, of too much discontent amongst our people.

If we may picture our own society

with the aid of a diagram, we would note that there are three distinct strata or levels of life — the extremely rich, the middle class, and the poor. As it is now, the picture is like one of those fancy bottles containing blue seal hot stuff or whisky. The top is a little enlarged. Then there is a long, thin neck. Finally, there is the wide main bottom portion. The bottom portion represents the vast majority of our not-so-well-informed countrymen. They are the ones who bear the heat and the burden of the day so that you and I may eat and be clothed and be sheltered, even when there is hardly anything left for them. The top portion represents the rich, the powers-that-be who are well entrenched at the very pedestal of concentrated patronage, way up there seeking to perpetuate the conspiracy of injustice and oppression. The long, thin neck represents the middle class; it represents you and me, — that bulk of our society with various talents and often with some good academic training. This is the group with a strong sense of dedication and commitment for and in the interest of the truth. Unfortunately, for the present, we create a serious bottle-neck, so thinly and narrowly structured that we fail in our designated function of establishing a working relationship between the poor and the extremely rich. We are so thinly and narrowly organized that the only things the poor can get from the extremely rich are political platitudes and deceptive promises.

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In the Grand Lodge

On June 25, 1970 MW Edgar L. Shepley, Grand Master, flew to Iloilo mainly to speak at the Third Masonic Youth Conference, but hours before his speaking appointment, he met with the brethren in Iloilo of Iloilo-Acacia Lodge No. 11, Kalantiao Lodge No. 187 and a few of Hamtik Lodge No. 76, and Makawiwili Lodge No. 55. He was formally received with VW Judge Valerio Rovira, DDGM, at a meeting at the Iloilo Masonic Temple.

MW Shepley emphasized the fact that the brethren should show interest in youth organizations appended to Masonry citing his own experience when he was prepared for Masonry by his membership in the Or-

der of DeMolay back in 1926. In reporting on his trip to overseas Lodges made a month before, he mentioned how our overseas Lodges look up to us in the Grand Lodge of the Philippines for leadership and inspiration. Further, MW Shepley also mentioned that brethren of the Grand Lodges of China and Japan, both daughter Grand Lodges of the Grand Lodge of the Philippines, sent their greetings and good wishes. The Regional Grand Lodge of Okinawa with five Lodges, MW Shepley was glad to state, is doing its level best by the perfection of their ritual work, large attendance at their meetings and their close affinity and loyalty to our Grand Lodge.

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EDITORIAL . . .

From page 2

"Now, after twenty six years, I am living in America. I have lived here for 24 years and have been a citizen for 20 years. I have learned to love and respect that flag more and more; and, today, I feel just as strong about it as when I first saw that flag on the hills of Salerno. But the other day, when I saw on television, in the Capital of this great nation, a young American burning the American flag in the middle of Dupont Circle and waving the Communist flag straight up in the air, I could not feel anything but horror. I was shamed, broken-hearted. Then tears came down to my face. "Man," I said, "you are not an American. Your father could not be the same soldier that gave me life, freedom and justice on these far hills of Salerno. You are not an American. You don't really know what freedom means. If you believe so deeply that your country is wrong and the enemy is right, then go there. Go to China, to Russia, wherever you think that you want to be. I will pay your one-way ticket.

"I am sure that down deep there are many Americans that would be more than willing to help you and other people like you with a one-way ticket out of this country; but don't come running back home to us because you didn't find running water.

"To burn your National Flag is treason. Ignoring the act is worse."

WILLIAM C. COUNCELL, SGW

Philosophy of Life:

Man the Measure of all Things

WB EUGENIO PADUA, PM (51)

The *Sophists* flourished from about 450 B.C. to 400 B.C. They made wisdom or the teaching of wisdom their profession. Later, the word "*sophism*" became synonymous with "*fallacy*."

Today's meaning of "*sophism*" is specious argument; clever but fallacious, though plausible, reasoning. But, a "*sophisticated*" person is one no longer having or liking simplicity in pleasures, art, social behaviour, etc. And a "*sophisticated*" thing is that with the latest refinements.

[Before the time of *Pythagoras* of Samos (578-510 B.C.), the sages of Greece were called "*sophists*" (wise men). *Pythagoras*, however, out of modesty, called himself a "*philosopher*" (a wisdom-lover).]

A century later, *Protagoras* of Thrace (485-410 B.C.) resumed the title of "*Sophist*." The word "*philosophos*" later came to mean "modest search after truth." *Protagoras*' chief doctrine was "*Man is the measure of all things*." He explained that "every man interprets life as he sees it but no two men see it exactly alike." Hence "*truth* is not objective but *subjective*; and there are as many truths as there are people in the world." And "the only sensible way, therefore, is not to rely upon the senses but to be *skeptical about everything*."

Speaking of Greek "gods," *Protagoras* said: "I know nothing; neither that they are nor that they are not." This was considered as agnosticism and for it he was expelled from

Athens.

Hippias of Elis, a contemporary of *Protagoras*, said that "law is a tyrant of men since it prescribes many things contrary to nature."

Prodicus of Ceos, another contemporary of *Protagoras* and of *Socrates*, spoke of "the excellence of virtue" and of "the misery of a life given over to pleasure."

Kung Sun Lung (4th-c. B.C.), Chinese philosopher, like the Greek *Sophists*, taught a system of "*criss-cross thinking*" — that is, the art of *paradoxical reasoning* that could argue both sides of a question and prove both sides right.

Gorgias of Sicily (483-375 B.C.), another Greek *Sophist*, denied everything until it could be proved, but he argued that *sophists* could "make the worse appear the better reason." He maintained that "*nothing exists*" and that if anything could exist, it could not be made known; and even if anything existed and could be made known to one man, he *could never communicate* his personal knowledge to others for "how can two persons, different one from another, have the same idea?"

Note

Approximate chronological order of the Greek schools of philosophy: (1) the *earlier Ionian school*, 7th-c. B.C., founded by *Thales* of Miletus, of Phoenician descent, the first philosopher of Greece; (2) the *Pythagorean school*, 6th-c. B.C., founded by *Pythagoras* of Samos; (3) the *Eleatic*

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Unity

(Speech by the Rev. Fr. F. Rossi, Asst. Parish Priest of Sta. Cruz, Laguna at the monthly Lodge Meeting of Pinagsabitan Lodge #28, on June 6, 1970.)

I read the article published in the CABLETOW Vol. 44 No. 12 Dec. 1968 bearing the title "Freemasonry and the Roman Catholic Church" by Dr. Raymond E. Wilmarth. In such a spirit of unity and following the trends of cooperation when the devil is called "a separated brother" the masons are much less, I am sure than the devil!

Dr. Wilmarth mentions the golden rule, MASONS SHOULD ACT AND SPEAK TO CATHOLICS AS WE WANT CATHOLICS TO ACT AND SPEAK TO MASONS.

This was my argument in accepting to speak to you gathered together for your monthly meeting. To be honest with you, I was a bit afraid because as a young boy I read a couple of books about young French boys who were persecuted and killed by masons in rather cruel ways. Then I heard of cases of masons who would receive communion...in order to preserve the host and bring it to the lodge where it was used as a bull's eye.

Later on in my life I went to the States and read and heard about FREEMASONRY, a humanitarian and philanthropic organization, which aims at the improvement and strengthening of the character of the individual man, and through the individual, of the community. No discrimination of race, country, sect and opinion. I read also the book "The Origin of Freemasonry in the RP" by Teodoro Kalaw. Very interesting.

Little by little my fears and prejudices started to fall...to the point of accepting your invitation today. It is certainly with pleasure and pride that I feel honored to be a guest

speaker at your lodge meeting.

Following the thought of Dr. Wilmarth in the mentioned article I could feel a desire expressed in between the lines: UNITY. To me the idea of unity and cooperation brings to mind the cartoon called PEANUTS, with which you are familiar maybe. Charlie Brown is watching TV. Lucy enters and tells Charlie Brown "Palitan mo ang channel!" Who are you? Lucy shows her hand and says: "Do you see these fingers? By themselves they are powerless, in fact, if I hit you...they may get broken, but if I bend them a little and unite them...it is a powerful arm, of which you must be afraid!"

How true! Many organizations, many human programs are powerless in themselves, but...if we unite them, what a powerful arm in promoting the fraternity, justice, liberty, enlightenment and philanthropy that wishes for.

Unity: a divine word. If at a certain moment, this word were uttered by the Omnipotent, and men lived and applied it in various ways...we would see the world suddenly come to a halt — like a film switched on reverse — and then start moving rapidly in the opposite direction.

A multitude of persons would retrace their steps...families previously torn apart by quarrels, frozen by mutual incomprehension and hatred, deadened by divorce, would be reunited; children would enter this world and grow, in a climate of human and divine love; new men would be forged for a more peaceful world.

Factories and workshops, often gathering places of men who are

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Freemasonry and Citizenship

RW (DR) ARTHUR SCHRAMM, PDGM
Member, Lodge Ferdinand Zum Felsen No. 156
Hamburg, West Germany

Citizenship as a subject is as broad as culture, society, or civilization. Under any of these titles lies the whole scheme of social living. The citizen is to be thought of as the recipient of culture, as an integral part of society, as a product of civilization. Definitions of citizenship are found in great variety and confusion scattered throughout the literature of politics and government, running back 2500 years. A citizen may be thought of in terms of moral and legal obligation. It has been said that an American citizen is "one who owes allegiance to and can claim protection from the government of the United States," as a right and by virtue of membership in the American commonwealth. When the American people renounced their allegiance to Great Britain, little or no thought was given to the question of citizenship. For many years the subject was under discussion. It was not until 1868 that the controversy was ended by the adoption of the fourteenth amendment to the Federal Constitution, which declares that "all persons born and naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States." The effect of the fourteenth amendment was to make "the weakest and the strongest man, woman and child equal in their in-born right to liberty, to justice and to protection." An individual cannot be at one and the same time a citizen of two nations; and as a general proposition an individual can have only one allegiance. As a man cannot serve two masters, so two na-

tions may not claim a citizen's allegiance. Double allegiance cannot be tolerated in America. In the days of the ancient republic Cicero said: "According to our civil law no one can be a citizen of two cities at the same time, a man cannot be a citizen of this city who has dedicated himself to another city. "The primary obligation of every citizen is to conform to ideals and institutions accepted by the community.

The "Ancient Charges" of Freemasonry require a Mason to be a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies, against the peace and welfare of the nation, not to behave himself undutiful to inferior magistrates. "It is the duty of each and every freemason, when he sees a brother stepping from the path of good citizenship to meet him in the most friendly spirit and endeavor to bring about a reformation. Freemasonry and good citizenship have always gone together. We cannot disassociate citizenship from civilization. Freemasonry is civilization.

The progress of both has been with equal strides. It exists in no savage or barbarous state of society. Freemasonry exerts its influence in elevating the tone of civilization; for through its working the social feelings have been strengthened, the amenities and charities of life been refined and extended. Therefore, Freemasonry has been the result of civilization. Freemasonry was a great force in making the colonies into the

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A Notable Masonic Meeting

(RESEARCH)

By RW WILLIAM C. COUNCELL, SGW

The progress of Masonry in the Philippines has been so rapid and so full of richness since the Grand Lodge of the Philippine Islands became a national body, combining in one all the different jurisdictions which, prior to 1917, conflicted and competed with one another, that events of more than ordinary importance have gone unnoted in its published annals. A meeting which took place is, however, of unusual interest, and its influence on the future of the Craft in the Orient likely to be momentous.

At Kawit, in Cavite Province, on the shores of Manila Bay, is a shrine, national and Masonic. Here, in 1856, the first Lodge of Masons was opened in the Islands, under patronage of a distinguished Spanish naval officer, Don Jose Malcampo y Monge, many years later a Governor General of the Philippines. Here, also, is the home of General Emilio Aguinaldo, Filipino patriot, once President of the revolutionary Philippine Republic, to whose retiring and dignified character directed the respectful devotion of the people he served.

The Lodge Malcampo promoted was restricted in its membership, and, under the persecution of Masonry suffered in the Islands, its feeble and flickering lights were soon extinguished, hopelessly and forever, it must have seemed, to the men who saw those evil days. But its lights ignited others, originating a movement whose great influence for liberty, fraternity, progress and peace in this country we now only begin to see faintly and appraise at its value. The great

spirits remaining of those who led the craft through the forests of difficulty and doubt and the morasses of opposition and discouragement in past years can now from the broad plains see a radiant sun arising on the day of success, — the Austerlitz of Philippine Masonry.

It was worthily succeeded — Malcampo's Lodge — by a strong and vigorous body known as Magdalo Lodge, No. 31, F. & A. M. Its meetings were held in the home of General Aguinaldo, himself one of its Past Masters. The house possesses historical interest as the house of world-famous patriot, and the general draws aside a picture to show with pride to visitors the rent made in his walls by the passage of a shell fired by American gunners, telling them that he was at the time sheltered in the attic.

To Magdalo Lodge Most Worshipful Grand Master Manuel L. Quezon made official visitation with his officers of the Grand Lodge of the Philippine Islands on Friday, the 3rd of May, 1918, followed by a large number of the brethren from Manila and other neighboring communities. After the reception to the Grand Master, accorded in courteous terms by Worshipful Master Felix Cajulis of Magdalo Lodge, the M.W. Grand Lodge officers assumed the stations and conferred, in English, the First Degree in Masonry on the Hon. Kwei chih, Consul-General for the Republic of China in the Philippines. The officers were:

Manuel L. Quezon — Grand Master of Masons

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Modern Youth in Review

VW LORENZO N. TALATALA, DDGM

(Speech delivered at the 20th Anniversary Celebration of Perla Assembly, Order of Rainbow for Girls, held at the Marco Polo Restaurant, Makati, Rizal, April 25, 1970.)

Upon entering the portal of this august hall, you find an abrupt change in the environment within, compared to the environment around us — as abrupt perhaps, as the fast ever-changing world of today. For indeed, while there is hatred, chaos and turmoil elsewhere, here, in this august hall there is love, harmony, tranquility and peace; elsewhere, both here and abroad, while they are seriously embroiled about feudalism, fascism and imperialism, the youths in this august hall speak kindly of charity, of hope, of faith. The existing dissimilarities between the so-called radical youths today and the youths that we see here tonight is so widely at variance, that the gap separating them from each other appears to be boundless. While the radical youths seem to have forgotten God and would like to deliver our country to a Godless ideology, the Rainbow Girls' belief in the Supreme Being is firm and unswerving, and are dedicating themselves to the study of the Holy Bible, whence they derive the very essence of their moral and spiritual virtues. While the radical youths advocate revolution and destruction, to effect the necessary changes in the Establishment, the Rainbow Girls are taught to be patriotic, and to serve the Order, the community and the people with dignity, in whatever humble way they can, without the least expectation of any material return. To them it is not the material consideration that matter, but rather the spiritual — for indeed, when a person or anyone fails to

receive spiritual benefits and thus becomes spiritually and morally bankrupt, she becomes a liability to society and is tabooed as an outcast unworthy before the eyes of God and our countrymen. It is very obvious, that while the radical youths are trying to destroy the very foundation of our social, economic and democratic way of life, our Rainbow Girls are doing their humble share by dedicating themselves with patriotic fervor, to help their elders and our national leaders in their struggle to overcome our current National crisis, aimed at bringing peace, tranquility and normalcy to our midst, alleviate the sufferings of the poor and to return sanity to our corrupted society.

We, your elders, who now belong to the fading generation, have during our time, been young like you. We have also done our share as young people have done before you. Even today, as your elders and benefactors, we are still exerting our utmost efforts, that you, the youths of today, may be led towards the blessed path to useful citizenship, thereby enabling you to become future assets to the nation now in distress. Sooner than you perhaps expect, you will be taking our place in guiding the course to be taken by your progeny — the generation that will succeed you. And in so doing, the lessons that you now learn in joining this Order, shall be the very same lessons that will guide you in your future actions in moulding the character of the future gen-

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eration. Very soon, you will be imparting to your succeeding generation the same lessons of love, law, religion, patriotism and service as you yourselves, have been taught.

The Order of Rainbow for Girls is now in its 48th year, nearing half of a century of existence. In the Philippines, it is now 22 years of age, nearing a quarter of a century, with Manila Assembly No. 1 having been constituted in 1948. And, you have just completed your second decade of existence. The Order can now look back with justifiable pride over its accomplishments in preparing many of our young girls for what they are now and for what their future shall be. But our work have just begun. As we follow through with keen interest the events that are now being unfolded before our very eyes, we are convinced the more, that our present youth organizations should move forward, and fast enough, towards its goal. We cannot, with a clear conscience, abandon the cause of our young children to become the innocent victims of the evil clutches of Godlessness and of those who preach violence and the overthrow of our constituted government. We cannot fail them.

We, your elders, have experienced the supreme sacrifice as a result of the last war about 30 years ago in the preservation of our democratic way of life. We have lived to this day, to once more experience this self-made crisis besetting our country. Today, the youth is in turmoil — here, abroad and even around the world. If we do not act fast enough to restore normalcy and the return of sanity to our misguided elements in our society, we may yet live to experience the trials and tribulations of life in a country under a Martial Law or a Military Government. God forbid!, for if and when that inevi-

table time comes, our Bill of Rights under the Constitution will cease to exist and the writ of *habeas corpus* will be suspended, when the public safety so requires. That would be the end of democracy that we now enjoy — for by then democracy would have been buried alive in this so-called pearl of the Orient Seas. It is on this, a not baseless assumption, that the necessity for the constitution of more Assemblies of this Order of Rainbow for Girls and other sponsored youth organizations, has become more imperative, to enable us to counteract the radical tendencies of many of our youths that can lead this country to perdition, chaos, and more chaos.

Admittedly in this country, the smallest unit of government is basically the Filipino home, where the head of the family exercises his prerogatives as head of the tiny family government. By tradition also, we have been taught, and it had become a national custom to respect our parents and elders, even an elder brother or sister. Today this tradition still exists, although in many instances it has been lost as a result of moral and spiritual decadence among our young ones. It is, therefore, pertinent at this time, to remind the parents, the teachers and those charged with the training of the youths, to inculcate in them those truly Filipino virtues, thereby making our homes the perfect example of a unit of government that is religious, harmonious, law-abiding, morally and spiritually straight, and where love for one another always prevail. When every home is thus put in its proper order, there can be no reason why the community will not be in order, and when every community is in order there can be no reason why this country of ours

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

We are happy to announce that we now have permission to lift news, articles, poems, etc. from the *Short Talk Bulletin* of the Masonic Service Association of the United States. One of the instructions is: "If only a part of *Short Talk* is used, the acknowledgment comes at the end: 'From the (month), (year), *Short Talk Bulletin* of the Masonic Service Association of the United States.' The quotation should be exactly and accurately reproduced."

Yes, sir. We'll do it in exactly!

* * *

It seems more and more people are joining Masonry in our Grand Jurisdiction. Since the first issue of this year we have been adding to our monthly orders for copies of *The Cabletow*. We have been getting back less copies returned to us for incorrect addresses. Keep on with the good work, fellows!

* * *

Bro. Dr. Cicero Calderon, (68), President of Silliman University, left for Europe and the United States last May and came back on July 10. In the Netherlands, he attended a conference on Christian higher education and in the United States he attended the conference of presidents of colleges and universities sponsored by the United Board of Christian education in Asia held in Racine, Wisconsin. He conferred with officials of the Board in New York and found time to give lectures wherever he was invited.

* * *

Our congratulations to WB Gen.

Florencio Medina, (122), who was awarded the cultural heritage award for 1970. He was given the plaque by Pres. Marcos at the concert held in honor of the awardees at the Cultural Center in the evening of June 12, 1970 "for fruitful service in the field of science during the last forty years, as a teacher, diligent researcher and a gentleman soldier."

* * *

Members of the cast of the Aguilardo play given several times last year gave a replay on invitation by Lincoln Lodge No. 34 in Olongapo City in the evening of June 12, 1970. The Ladies of Melody who took part in the Independence Day program at Plaridel Temple the same day left immediately for Olongapo after rendering their numbers at Plaridel. They helped with the musical parts of the program in Olongapo later that evening along with the Brothers of Harmony who also gave some of the musical parts.

* * *

Brethren of Mt. Mainam Lodge No. 49, Naic, Cavite invited the brethren of Quezon City Lodge No. 122 for an inter-lodge visitation at their stated meeting on July 11, 1970. The brethren of the Naic Lodge felt that inter-visitations like this "will promote fellowship and get the brethren of the two Lodges to know one another better."

* * *

A joint Masonic burial service was held last May 28, 1970, for the late Bro. Rosendo Sanchez, a member of

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Tungkol naman sa pagtanggap ng mga kandidatong diumano'y "nang wala nang pagsisiyasat."

Halimbawang ang kandidato'y hindi na nga siniyasat. Kung ang may-akda ng lathala sa "Pitak Pilipino" ay talagang *salungat* sa nasabing kandidato, bakit hindi niya ginamit ang kanyang karapatan sa pagboto? Kung sa palagay niya'y hindi ipagkakapuri ng Kapatiran ang kandidato, mayroon siyang bolang *itim* na sandata bilang panangagalang laban sa sinumang di-karapat-dapat maging kasapi ng ating Kapatiran . . .

Ako'y sang-ayong dapat magkaroon nang masusi, maingat at walang kinikilingang pagsusuri sa alinmang kandidato. Gayon din, ang paghahalal sa mga dapat umugit sa pamahalaan ng baw't Lohiya ay piliin ang mayroong kakayahan, masigasig at masipag, yaong may pagmamalasakit sa Kapatiran — hindi sa kanikauilang kapakanang sarili lamang, na matapos lumuklok sa Silya sa Silangan ay dumalo-dili na sa mga pulong . . .

Nakapangi-ngilong sabihin, nguni't siyang hubad na katotohanan, na ang pag-unlad ng masonerya sa Pilipinas ay parang "lakad-pagong." Sa loob ng limang taong lumipas, magmula nuong 1965 hanggang sa kasalukuyan, ang bilang ng mga kasapi sa ating Kapatiran ay nananatiling 12,000, kumulang-humigit, samantalang ang bilang ng mga mamamayan sa Pilipinas ay mayroon nang tatlumpu't pitong angaw . . .

Gayunman, naniniwala pa rin akong tayo'y makaaabot sa *malapit*, kung di man *tugatog*, ng mithiin nilalayon at adhikain ng Kapatiran, kung isasaalang-alang natin ang si-

cannot as a direct consequence thereby, be in order. You are fully aware, that you are our exemplars in the moral and spiritual reawakening of our unfortunate youths that have astrayed by the wayside, and who are now consigned to infamy. With your devoted assistance bearing in mind the upliftment of the future of humanity, you can contribute much to lessen the heavy burden that rests upon the shoulders of our national leaders. Let us, therefore, while invoking the blessing of God and in the name of service, exert our best talents and efforts, with the hope that in the end, some day, we can sit down with the happy thought, that we have done our share in enabling our country to survive the crisis that once beset it, to the greater glory of our people, especially the downtrodden. △

* * *

We crucify ourselves between two thieves: regret for yesterday and fear of tomorrow.

—Fulton Oursler.

* * *

nasabi sa "Morals and Dogma," na:

"If Masonry will but be true to its mission, and Masons to their promises and obligations, — if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly — then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated, nor drooping to a fatal decay..." △

Questions and Answers

New Series

VW A. L. CORCUERA

42. *Is the Grand Lodge of England the only source from which Freemasonry spread first to the European Continent and then to other parts of the world?*

This is true up to the organization of the Grand Lodge of Ireland in 1725 and that of Scotland in 1736 by *immemorial Lodges* in those countries. Then after 1751 another source was the Grand Lodge England, "according to the Old Institutions".

43. *Did Freemasonry long remain the same as that of the country from which it was introduced?*

As long as the Freemasons from England, Scotland, and Ireland who brought Freemasonry into the different countries were in control it remained the same as that of the country of origin or that of its Grand Lodge. Changes began to be introduced when the native element took charge. They adapted Freemasonry to the peculiar conditions existing, their customs, their culture. These changes gave rise to the militant type of Freemasonry found in the Latin countries of Europe. In the United States changes were also made that makes it different from its British source.

44. *Who were the Ancient Masons?*

They were the members of the Lodges under the Grand Lodge of England, "according to the Old Institutions". They claimed that they alone maintained the ancient tenets and practices of Masonry. They charged that the Grand Lodge organized in 1717 had altered the landmarks and had introduced innovations. They called themselves "Ancients" and the members of the older Grand Lodge "Moderns".

45. *Who first compiled the English ritual?*

Although there cannot be any doubt that some kind of ritual was in use in the four old Lodges that formed the Grand Lodge of England in 1717, nevertheless there is no means of ascertaining what that ritual consisted of, unless the "Narrative of Freemasons Wordes and Signes" contained in the Sloan Manuscript is accepted as of earlier date than 1700. A good idea of the customs and ceremonies can be obtained from the number of *exposes* which appeared during the first half of the 18th century. William Preston (1742-1818) toward the end of the 18th century adapted and modernized the older working.

46. *The Gavel is the emblem of the Master's authority. What are the emblems of the Wardens?*

At their installation the Wardens are charged: "You are assiduously to assist the Master in the discharge of his trust . . . in the absence of the Master you will succeed to higher duties . . ." The Master being present the Wardens exercise no authority. The columns are their emblems. Hawkins (*A Concise Cyclopaedia of Freemasonry*, 1908, p. 53) says: "The Senior Warden's column is said to represent the pillar Jachin, and the Junior Warden's the pillar Boaz." When at their stations they use the gavels only for giving the ritualistic raps and no more.

47. *What is a Lodge of Instruction?*

A Lodge of Instruction is an assembly of Masons without benefit of a charter, under the direction of a lecturer or skilled brother for the purpose of improvement in the work, which is accomplished by frequent rehearsals of the rituals of each degree. In England these Lodges of Instruction are attached to warranted, chartered, Lodges, or under special license by the Grand Master.

to be continued in next issue

United States of America, and it helps mightily in the formation of a brotherhood of all peoples. General Washington trusted only those of his generals who were freemasons, and he found much disloyalty in the few generals who were not members of the fraternity. Lafayette, von Kalb, von Steuben, Mühlenberg.... were Masons. The Constitution of the United States was written by Freemasons. Masonry stands for free institutions. Free speech, free religion and free schools were the gifts of Freemasonry to all the great countries, and these were always opposed by all anti-Masonic institutions. Wherever the wandering steps of civilized man have left their footprints, there Freemasonry has been active and our temples have been erected. We regard the whole human species as one family — the high and the low — the rich and the poor — who, as created by one Almighty parent, and inhabitants of the same planet, are to aid, support and protect one another. As citizens, all freemasons are enjoined to be exemplary in the discharge of their civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection they live; and by never losing sight of the allegiance due to their nation. As exemplary citizens Freemasons will not permit the laws to be brazenly violated and the public treasure to be looted, without doing their best to prevent it. In time of trouble, the government should have the moral support and active cooperation of every good Freemason. It is not masonic for a man able to help the forces of law and order in such cases, to remain passive and say:

“that is the business of the government, or of the police — why should I run the risk of getting hurt?”

Freemasonry teaches us to be good men and true, men of honour and honesty, and what counts is, how to live up to these lessons. We can only do this if each one of us in his dealings with the outside world carries into it that which makes a good man and good mason among his brother masons. If each one of us strives to have that citizenship of our country carried on in accordance with the basic principles of decent living, we cannot hope to convert at once the rough ashlar of average citizenship into a finished stone, fit for the master builder's commendation, but by a concerted, continuous demand that our overseers be just, our stewards faithful, our treasurers honest, our secretaries diligent, we can raise the moral standards of all classes of citizens, more especially those who serve the public. Vile and impious indeed is he who when raised to office by suffrage of his peers betrays his trust, violates his vow, or aims a fell blow at his brother. The safety of society, of civilization itself, his lawful authority to mete out punishment to all such offenders.

Freemasons are not required to vote for each other at political elections, but there is no reason why they should not do so when the candidate stands for those things which all good men demand and freemasonry inculcates. The mason who goes to the polls and votes for a scalawag whom he knows to be dishonest and tainted with graft in preference to a member of the fraternity whom he knows to be honest, upright and reliable has betrayed his trust as a citizen and as a freemason.

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What we have then in our illustration is a picture of imbalance which has created serious dislocations. In well-developed countries, as in the U.S., the catalyzing factor, the restoring element for smooth relationship within the social structure is the middle class; the financially stable group who because of their formal education generate healthy public opinion which is a strong safeguard against the abuses of the powers-that-be. They are the ones who maintain sanity in the various areas of human endeavors.

Two aspects of the middle class stand out as the source of their strong influence to society: viz. financial stability (some are relatively rich people), and good education. These two aspects work together very well to check the abuses of the ruling extremely rich and to secure the elevation of the poor into a tolerable situation. In other words, a truly developed middle class serves as the bridge between the poor and the extremely rich and provide a working relationship, a working partnership which is the solid foundation of national greatness.

Our Philippine middle class suffers from one important aspect of its life, namely lack of financial stability. Most of us belong to the middle class because of our education. There are of course some who are financially stable and who even qualify for the top level. We might wish we were all rich middle class. But this is good enough as merely a wish.

The First Letter to Timothy (6:10) says that the love of money is the root of all evil. I wish the author had also said, the lack of money is the mother of discontent and bloody revolutions.

Much too often we think of education only in terms of what one gets in established institutions of learning, duly accredited by the government as indicated in the diplomas or degree certifications issued. We are so degree conscious that the education of an individual is measured by the number of diplomas he has. Often you are not even allowed to make use of your talents without government accreditation. This leads to non-development of highly potential professionals. Our present system restricts education to those who can afford it financially. And it often happens that those who can afford it hardly have the capacity of higher learning. The diploma is earned or bought as it is often the case in diploma mills just for the status that it can project. Or else, if the individual is highly qualified, he seeks greener pastures, meaning outside our country, where to practice his profession. If this is not discrimination and betrayal, I don't know what else is.

There must be a way by which we can reach the vast majority of our people and bring them the blessings of educated living. Here I am thinking of home-community education. While the government and private sectors are doing something about this, so many are still being left out. What we need is a better organized and systematized way.

The first step is ours; that is, we through our influence should get the government to authorize and subsidize home-community education. The authorization would assure the product of the program some official accreditation or qualification to practice what he has been trained to do. The financial subsidy would make possible even to the poorest sufficient educational personnel and

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materials. Since our government seems to be rich only during election year, and bankrupt at other times, this would mean that our government is unprepared to undertake a program of home-community education. This fraternity might want to initiate the program on its own. This would call for volunteer personnel, and you certainly can count on me. We have professionals in our midst who, I am sure or would like to believe, can spare some extra time to develop an educated home and community. Thus we would be sowing the seeds of an intellectual middle class, that level of society which moulds sound and healthy public opinion and which checks, if not eliminates, any form of injustice and oppression. Then, hopefully, we can get our government to act.

The millions of fellow Filipinos who have been and are still being deprived of some basic educational enlightenment seem to take for granted their being neglected, their being oppressed, their being the victims of the callousness of the very rich few and the indifferent middle class. But woe unto us when the suffering millions shall have completely fallen into the hands of demagogues and violent leaders. Like a volcano, the seething restlessness of our people can erupt any moment. Before this happens, and it can happen any time now, let us pour out upon the boiling lava of widespread discontent amongst our people the soothing and restoring love which our sense of commitment and dedication can readily give.

What we are proposing is not of the "miracle" type, which seems to be in abundance nowadays. What is involved is a long, slow, and painful process. But this is not the problem; the problem is how to get a well organized home-community education program started. As soon as we get started, then the process will take care of itself.

You might be interested to know that the Clerical and Lay Institute of Theology here in Santiago, Isabela, a program of the Diocese of Bishop Julian O. Juanitez, has some semblance of what we have called home-community education. Instead of expecting our own priests and lay members to go to Manila for theological education and suffer severe financial drain, we have brought the needed personnel and facilities right to the very home and community of our clergy and people so that they may be helped to upgrade their sense of religious commitment.

I hope that you will consider my suggestions in the spirit in which they have been formulated — and that is the spirit of honest inquiry and experimentation. Let us not give a chance to our future generations to condemn us because we have subsidized ignorance and idleness and oppression and injustice on account of our indifference. We may not live long enough to share the fruits of our labors. But certainly we will, when the end comes, face our Creator with a free conscience, because we did what together we could do for ourselves and our own people. △

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GRAND MASTER'S MESSAGE

From page 1

good citizens who are proud of their heritage, you too can be proud of your efforts. △

EDGAR L. SHEPLEY
Grand Master

The York Rite Page



OLF

C. W. Rosenstock Chapter No. 6 and Manila Chapter No. 2, RAM held a joint conferral of the Royal Arch Degree on June 6, 1970, at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila.

The Mark Master's degree was conferred in full ceremonial form with Ex. Comp. Jose M. Cortez, PHP, presiding; assisted by Ex. Companions Restituto F. Cruz, PHP, and Bernardino C. Cabading, Companions Vicente P. Aragonés, Constantino Rabaya, Ernesto Maddela, Eliseo A. Arandia, Jr., and Mariano Pagarigan.

The Past Masters degree was conferred by Most Ex. Comp. Jose E. Racela, PGHP, in short form while the Most Ex. Masters' degree was conferred by Ex. Comp. Marcelino P. Dysango, PHP, also in short form Ex. Comp. Pedro R. Francisco presided over the conferring of the Royal Arch degree in full ceremonial form. He was assisted by Ex. Comps. Jose M. Cortez, PHP, Restituto F. Cruz, PHP, Bernardino Cabading, PHP; Comps. Crispiniano M. Perez, Constantino Rabaya, Martin Adorador, Raymundo N. Beltran, Vicente Aragonés and Alejandro A. Eusebio and Alberto Presa.

The apron lecture and crowning was done by Ex. Comp. Bernardino Cabading, HP. The charge was delivered by Ex. Comp. Jose M. Cortez, PHP and the lecture by Ex.

Comp. Pedro R. Francisco, PHP.

The candidates of C. W. Rosenstock Chapter No. 6 were: Companions Teodorico P. Calica; Antonio D. Baquilod; Manuel Quin; Mariano R. Villegas, Jr.; Guillermo Wong Chuchin; Oscar Dantis Pascual; Jose A. Dizon; Felix G. Wong Tay; Benito T. Lim; Victor B. Guerlan; Elson Tiu Siao; Gerardo A. Teotico, Felix R. Santos; Ernesto R. Santos Ernesto G. Adriano; Victorino D. Isaguirre, Ricardo P. Roldan, Gerardo R. Nadala, Napoleon S. Arrieta, Bienvenido G. Ongkiko; Jose V. Cajipe; Leonardo G. Padilla, Estanislao J. Rafael, and Veniamor A. da la Pena.

The candidates of Manila Chapter No. 2 are: Companions Homer V. Dillera, Genaro A. Teotico, Jr., and Simeon 'Rene' Lacson. Δ

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Mrs. Hazel C. Youngberg, the beloved wife of our Most Wor. Bro. Stanton Youngberg (Grand Master 1933-1934), passed away in her sleep at their residence, 50 Chumasero Drive, San Francisco, California 94132, on May 17, 1970.

Most Wor. Bro. Youngberg has since moved to a retirement residence called "The Sequoias", and his present address will now be: Apartment 601, The Sequoias-San Francisco, 1400 Geary Boulevard, San Francisco, California 94109.

—D. R. Escosa

- Milton E. Springer — Deputy Grand Master as Worshipful Master
- Rafael Palma — Senior Grand Warden
- Walter R. Macfarlane — Junior Grand Warden
- Pascual Lintag — Grand Treasurer
- Newton C. Comfort — Grand Secretary
- Conrado Benitez — Grand Senior Deacon
- Charles M. Colton — as Grand Junior Deacon
- Elisha W. Wilbur — as Grand Marshall
- Ernest J. Westerhouse — Grand Senior Steward
- Francisco A. Delgado — as Grand Junior Steward
- Basin G. Butler — as Grand Tiler

The Lecture was delivered by VW J. F. Bromfield, Grand Lecturer, and the Charge was given by the Grand Master.

On completion of the work the stations were surrendered to the following officers who conferred, in Spanish, the First Degree in Masonry on Monsignor Gregorio Aglipay y Labayan, Titular Head and Archbishop of the Independent Philippine Church:—

- Manuel L. Quezon — Grand Master, presiding
- Rafael Palma — Primer Vigilante
- Pascual Lintag — Segundo Vigilante
- Pablo B. Herrera — Primer Experto
- Daniel Morelos — Maestro de Ceremonias
- Emiliano T. Tirona — Orador
- Pedro B. Lagda — Guarda Templo Interno

Felipe Peregrino — Guarda Templo Externo

After receiving his degree Mons. Aglipay expressed a desire to address the assembly and made a beautiful talk in which he compared the principles of Masonry with those of the Master whose service he followed, saying they were in nowise conflicting or antagonistic as he had often been told but conducted both to the enlightenment and uplifting of humanity. It was an impressive thing, not soon to be forgotten by those present, to see this venerable patriarch standing for the first time in a Lodge of Masons, of many races and nations, commending the principles and teachings of the Order in showing how it was not to be thought strange that he should be there among them or should submit himself to their rites since both looked toward the same goal in their work.

Then, the hour being late, after a short and delightful refreshments prepared by General Aguinaldo for his guests, they dispersed to their homes. △

IN THE GRAND LODGE From page 6

He also mentioned how the Lodges in Guam and Saipan are interested in their youth. There is an assembly of Rainbows and a bethel of Jobies in Guam and the brethren in Saipan are now interested in having youth organizations of their own. The Grand Master is pleased that more than ever our overseas Lodges are taking in native-born members in the hope that when the American military are returned to the mainland, the local Lodges will keep on. △

Freemasonry needs only to be practically and conscientiously applied to secular affairs to create a citizenship above fear and reproach. The base of the masonic triangle is the support on which such citizenship must rest! These teachings come from the Great Light of Freemasonry. Freemasonry is not in politics. It numbers among its adherents members of all political parties, sects and religious creeds. If we meet upon the level, act by the plumb and part upon the square in our business dealings, if we practice Freemasonry in the streets, in public life and inject its principles into the nation's structural being, then we live up to the standards which make good citizenship. Freemasonry wields a powerful influence in behalf of law and order. It is organized for education and enlightenment. As Masons we believe that "the national safety, prosperity and happiness can be obtained only through free institutions, through free public schools, open to all, good enough for all and attended by all. "Education is not the prerogative of any religious sect. Free institutions are the instrument with which the forces of superstition, ignorance and fanaticism have been beaten to their knees; and any man of any sect, anywhere, who lends his voice, his money, or his influence to the suppression or hinderance of free institutions is an enemy of his country and ought not be permitted to preach a doctrine subversive of its principles.

The men who come into our fraternity today are taught by ritual and symbol that they must build for themselves strength of character and a sterling citizenship. Let us turn to the work on hand of bringing our whole fraternity to understand what

Magat Lodge No. 68, Bayombong, Nueva Vizcaya, at the municipal cemetery of San Leonardo, Nueva Ecija. Members of Gen. Llanera Lodge No. 168, Gapan, Nueva Ecija, together with a delegation from Magat Lodge No. 68 performed the Masonic rites. Among those present at the rites were: VW Sotero A. Toral-
ba, Sr., WB Emilio J. de la Rosa, WB Dominador J. Cabrera, WB Pantas V. Macapagal, and Brothers Mario A. Gotico, Luis P. Bolisay, Luciano T. Parial, Mario G. Maningas, Juan S. Cabrera, Venancio T. Trinidad, Pascasio Ilagan, Anselmo A. Syeco, Adriano B. Magbitang and others. Δ

—Mario A. Gotico, Secretary, (168)

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Bro. Teofilo C. dela Cruz, a member of Rio Grande Lodge No. 192, Kabacan, Cotabato, recently left for the United States on a scholarship grant from UNESCO. He will be away about a year to take up a Master's degree in rural education at the University of Minnesota.

Bro. de la Cruz is the principal of the MIT Arakan Valley Agricultural School in Cotabato. Δ

—P. B. Pajarillaga, SW (192)

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the principles of good citizenship means for all of us. If we are educating our membership to the ways in which Freemasonry is applied to the civic life of every brother, then we are fulfilling the purpose expressed in all the fundamental documents of the fraternity. Δ

of the organization known as World Peace Through Law.

The management and conduct of interstate relations are handled directly by officers of international bodies and of the foreign ministries or department of each state; but these agencies are, in turn, strongly influenced or affected, and even guided, by the views of the people in their respective jurisdictions, as well as by world opinion. Indeed, the specific objectives and the peculiar mode of operation of such agencies are not the exclusive concern of technical or career men, but are subject, also, to the policies laid down and decisions made by the corresponding political authorities, who are normally conditioned by the thinking, the mood, and the attitudes of the nationals of their respective states and of humanity in general.

Regardless of whether we view it from the local or the global standpoint, the necessity of developing social consciousness and responsibility and of stimulating the interest of individuals in the management of state affairs cannot be overemphasized. Otherwise, governments would lack the mass support necessary to back them up and provide them with a measure of confidence and resolution in the discharge of their difficult functions.

In other words, it is essential that the people consider it their duty and responsibility to exert a reasonable effort to improve their lot and that of their fellowmen, as members of the community, as well as to make the world a better place to live in; that governments be regarded as mere instrumentalities for the promotion of the collective and individual welfare of the members of so-

ciety; that the success or failure of political institutions be viewed, therefore, as a consequence of the success or failure of the people themselves; and that, if humanity is to be redeemed from ignorance and intolerance, suspicion and animosity, greed and oppression, lawlessness and criminality, wars and threats of global holocaust, the masses must not evade the responsibility therefore or shift it to others, not even to their respective governments, but must take it upon themselves to work — together with other elements of the State and its agencies, as well as by all available means and devices — for said redemption, and dedicate themselves to its attainment, effectuation or realization, remembering, always, that their own fate is intertwined with that of mankind.

These considerations are of particular relevance to the theme of the present Communication and Meeting — “Masonry and the Youth in Turmoil.” To be sure, not merely the youth, but the human race, as a whole, is in turmoil all over the world. Like other countries, the Philippines has its own share of this phenomenon. Diverse elements of the community — of which the most vehement are the youth — have given vent to a spirit of protest and undertaken some kind of crusade or social movement.

This contemporary activism is an agitation for change. Demands are made for the elimination of graft and corruption, for higher wages, for lower prices, for land reform, for further implementation and protection of civil rights, for the narrowing of the gap between the haves and the have-nots, and for a number of other reforms — but, basically, they may be summed up in one word, **JUSTICE**.

From page 24

All About Ecumenism

News and Views on the Ecumenical Movement

NBM

It is now certain. Pope Paul VI will visit the Philippines in November this year. The pope's visit will coincide with the first Pan-Asian Bishops' Conference which begins on November 17. Both events are considered of great significance to the country. While in the Philippines, the Pope will be a state guest at Malacañan.

* * *

Bishop Antonio Y. Fortich of Bacolod hailed the proclamation of President Marcos that the administration is promoting cooperative farming among the small farmers throughout the country. The Bishop stated that cooperative farming is now a reality in Dacongogon, Kabankalan, Negros Occidental, a pre-war Narra settlement. The settlers in the area have organized for themselves the Dacongogon Sugar and Rice Milling Co. to mill the sugar and rice they raise. The central will be in operation late this year.

They have also organized the Dacongogon Producers Cooperative and Marketing Association to take care of marketing their other products and buying the goods and services they need in their farms.

Bishop Fortich was one of the speakers at the third annual Masonic Youth Conference held last month on the campus of Central Philippine University in Jaro, Iloilo city.

* * *

Most Rev. Alexei, Patriarch of the Russian Orthodox Church of Moscow and all Russia, died last April

at the age of 92. It is the custom in the church that no talk shall be made about a successor until after 60 days. However, before the time was up, there have been talks about the most likely successor.

Prominently mentioned was Nicodim, Metropolitan or Archbishop of Leningrad. He is quite internationally known, having led the Russian Orthodox Church delegation to the General Assembly of the World Council of Churches held in New Delhi, India in 1961. The Metropolitan is known as a skilled equibrist even in his own country.

Another mentioned was Archbishop Pimen, Metropolitan of Krutitsy and Kolomna, 60 years old, who has temporarily assumed administrative responsibility for the patriarchate.

In Russia, before the Bolshevik revolution, there were 600 churches in Moscow alone. Now there are only 40 in that city. In his time, Krushchev campaigned against the church, closed all the seminaries except three and imprisoned most of the clergy. However, it seems the Russian Christians had a way of sticking to their religion, at least, to as much of it as is necessary for survival.

Today, the Russian Church has a membership of fifty million, a good one-fourth of the total population of Russia. In a survey conducted recently, 60% of the babies born are being baptized. The 50,000 clerics there live far more comfortably than the average skilled Russian worker and some drive around in their own cars. △

not be ignored or downgraded. On the contrary, they must be given earnest consideration and the fullest possible attention. It is, also, essential that all forces of change and clamors for reforms, including the external manifestations thereof, be given enlightened guidance and direction, such as Masonic organizations could help to provide.

Whether a particular grievance is, in fact, legitimate or not, is, in every case, an issue that must undergo an orderly elucidation and settlement. If it be just, there can be no question but that steps should be taken to provide adequate remedy, without undue delay. Otherwise, those who entertain such grievances must yield to the dictates of reason. In this connection, society may, in a broad sense, be viewed, as a court of justice, in whose forum all political controversies must be threshed out and decided — the judge being the conscience of mankind, the end the promotion of justice, and the means — or the framework within the context of which the issue is to be determined — being the law. At this juncture, it should be noted that the essential mark of an orderly adjudication, to the end that justice be assured to all parties concerned, is the observance of certain procedural rules. Similarly, all efforts to bring about reforms in human society must be characterized by a substantial adherence to the line of action provided therefor by the existing legal order.

No matter how strongly a party to a given case may feel about the righteousness of his cause, he is not entitled to take the law into his own hands. Neither is it wise for him to do so. He may not disregard or violate the established norms of or-

derly process, without jeopardizing the validity and efficacy of the very principles he must rely upon, and without paving the way for the whimsical, capricious and arbitrary exercise of power, thereby clearing the way for the rule of brute force, which is destructive of the very ends of justice itself. Indeed, justice cannot be secured through illegal or unjust means, since recourse to unlawful or unfair methods is inimical to the tenets of morality and tends to impair public order, outside or which, it is might, not right, that is bound to prevail.

The dictum that the end does not justify the means, applies to the majority and the minority with equal validity and force. After all in a democratic society, the majority does not have to resort to physical force for the predominance of its ideas. If those who compose it really represent the will of the greater number, they, in fact, have the authority and the power to so fashion the law as to carry out or implement such ideas. Upon the other hand, the law made by the majority is the only source of the legal protection — and, hence, of strength — of the minority. Thus, it is to the interest of both — the majority and the minority, alike — that the orderly processes be adhered to, and extreme caution should be exercised, by all members of the community, to see to it that the primacy of the law be upheld and maintained at all times.

It is error to consider the law as an enemy of change. The law is, in fact, a potent vehicle for social reforms. If innovations and readjustments are deemed essential or necessary, there is no reason why the law may not be amended to accomplish that end, within the framework of

the existing legal system and in accordance with the processes therein provided. Even if the system were, at a given time dominated by a powerful minority — which makes use thereof to promote its selfish partisan interests — it is within the power of the majority — if its members but strive hard enough, singly and collectively, within the established order, and by peaceful means — to wrest control from said minority. In such a case, time and patience, as well as the concentered, sustained and enlightened effort on the part of the many would probably be necessary, but, this, I believe, offers a reasonable assurance of safer and more constructive, as well as stable, results than those usually obtained by violent means, with the disruptive consequences thereof and the reign of terror that characterizes the same and follows in its wake.

It is of paramount importance to note, at this juncture, that the efficacy of sheer physical force or violence, as a means to attain political ends, diminishes as the enlightenment and social maturity of the people improve. This has been dramatically borne out by comparatively recent events. Thus, the Russian forces that entered Prague, not long ago, to enforce policies dictated by Moscow, hardly dared to kill the Czechs who openly displayed their contempt for the invaders. The Soviet forces withheld their fire even as their tanks were pelted with stones by Czech youths. Vietnam, likewise, offers another shining example of the decreasing effectiveness of physical force as a political instrument. Indeed, the superiority, both in number and in armaments, of the forces fighting for the Government of South Vietnam is apparently conceded. Yet, they have not, so far, achieved the victory one would ex-

pect in consequence of that superiority.

It is moreover, significant that, despite the failures, disappointments, and frustrations strewn in the path of humanity; despite the growing feeling of discontent, pessimism and cynicism that pervades society as it grows in sophistication; despite the apparently increasing ascendancy or influence of material things and the seemingly decreasing importance attached to ethical norms and considerations, one circumstance is becoming more and more manifest, and that is, a growing awareness of the significance of moral values in all fields of endeavor; a keener perception of the transcendental function of justice as a stabilizing factor in human relations; a greater recognition of the vital role played, and of the enormous power that may be generated, by man's conviction in the righteousness of the cause he espouses, even if his belief were objectively erroneous. Indeed, whereas, in the realm of physical science, the impact of a given force generates a force of about the same potency or strength, the application of violence or force to restrain or impede the free play of one's conviction is likely to boomerang and produce, not only an adverse reaction, of approximately the same intensity, but, also a determination to defend and protect such conviction, as well as to strive for its implementation, with even greater zeal and dedication.

Just as significant is the circumstance that the effect of duress is often adverse to the party resorting thereto, not only when the compulsion is physical in nature, but, also, when it takes any other form, be it moral, economic, political or otherwise. What is more, even if theoretically sound, an idea, plan or

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Pitak Filipino

Ni Kap. AGUSTIN L. GALANG, NIG (17)

ANG MASONERYA AY DI PA
RIN NALULUOY

Ni Kap. Isaac E. Dizon (67)

SA huling bilang ng *The Cabletow* (Abril, 1970), sa "Pitak Pilipino," ay nabasa ko ang mga sumusunod:

"KABANALAN kaya namang maituturing ang *pagpapabaya* sa tungkulin ng mga pasimuno (leaders) at Tagapamahala ng Masoneria sa nakikita, bukod sa iniulat sa kanilang pagmamalabis at walang pakundangang pagyurak sa maraming tadhana ng Saligang Batas at Edikto ng Gran Lohia ng mga mapaghangad at hari-harian? Hindi kaya pagiabag at kawalang galang ang pagtarian ang balota, lisanin ang trabaho upang uminom sa bar ng Lohia? Ang pagsasalín ng tuwiran at pagsasaaklat ng ating "Codified Ritual"? Ang pagtanggap ng kandidato ng wala ng pagsisiyasat? xxx Iyan ang ilan sa mga katiwalian di maikakait na nangyayari..."

Bilang isang aba at maliit na kasaping mayroon nang limampung taong paglilingkod sa Kapatiran, at nagmamalaskit sa kanyang ikauunlad at kapakanan, dili ang hindi ako'y nakiliti sa mga katagang iyan... Nakahihindig, kung mayroong katotohanan ang mga paratang...

Matangi sa ilang *pagkukulang* ng ilang kasapi, ang nasabing mga paratang ay panlahat (*in general*). *Kapabayaán* at *pagyurak* sa Saligang Batas at Edikto ng Gran Lohiya... alin ang mga yaon?

At sinosino at ano yaong tinutukoy na "pagmamalabis at walang pakundangang pagyurak" sa Saligang Batas at Edikto, ng mga *mapagha-*

ngud at *hari-harian*?

Binanggit din duon ang paglisan sa trabaho "upang uminom sa bar ng Lohiya..."

Tila lisa sa katotohanan ang gayon. Saan at aling Lohiya, sa ilalim ng ating Gran Lohiya, ang mayroong bar? Hindi yata batid ng mayakda ng lathalang iyon na mahigpit na ipinagbabawal ang pagsisilbi ng inuming nakalalasing sa loob ng gusali ng Lohiya... Kung gayon nga'y di lalo nang bawal ang paglalagay ng "bar"...

Hinggil sa tuwirang pagsasalín ng mga salitang *coded* sa Ritual, sa aking may-pasubaling kuro-kuro, iya'y hindi nga yata dapat pahintulutan. Subalit ang tanong ko'y ito: Bakit at sa anong dahilan? Upang ilihim ang seremonya. At kaniwa ilihim?

Agad mahihinuha ng kahi't sirong mason na tumutugaygay sa lakad ng ating Kapatiran, na ang ating ibig *paglihiman* ay yaong tinatawag na mga "taong-simbahan," at mga kasapi sa isang malaganap na kapatirang katoliko at sa isang "kilusang makarelihiyon."

Batay sa ipinahayag ng isang nagiging Ktt. Marangal na Guro ng ating Kapatiran, sa isang hayag na taunang kapulungan ng mga mason sa Roma at nakipanayam sa Papa, ang Batikano'y mayroong kumpletong Aklatan hinggil sa mga kasulatan, aklat, polyeto, ritual at lathalaing nauukol sa masonerya... Kung gayon nga, hindi na kailangan ang *paglihim* sapagka't batid na nila ang mga dapat nating ilihim...

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SLAVES to their jobs, and who are obliged to work in an atmosphere of emptiness and boredom, if not of downright injustice, would become places of peace, where each man does his part for the good of all. The teaching imparted in schools would go beyond the limits of science; every form of knowledge would serve as a footstool to the contemplation of eternal truths; and contact with short formulæ, simple laws, even numbers, would lead the child at the school desk to the daily intuition and unveiling of new mysteries.

Parliaments should be the meeting places of men who, putting aside all deceit toward other persons, or other countries, would be more concerned about the common good than about each one's individual task.

The world would be a better place; heaven would seem to be on earth, like a dream come true, and the harmony of creation would offer a frame, a background, to the concord of men's hearts. Is this a dream? It may seem like a dream! Yet this is the hidden desire of every man of good will, of each one of you here present, and most of all of Christ, the Son of God (this is my belief) who prayed to God "THAT ALL MEN BE ONE."

Today's politics is sometimes put at the service of hatred, injustice, falsehood, whereas it could be an instrument of UNITY. It is necessary that many should take up this instrument once more like a sword, without timidity or fear of dirtying their hands. What is lacking is this bond of fraternity that would make them explicitly recognize one another as *brothers*.

The only way that we can hope to have a truly new society is by first forming new men who believe in unity. Each one of these in his en-

vironment, will then express his belief externally in the fulfillment of his duty, so that the already existing, valid social structures will acquire new value... those that are inefficient will wither away, and those that are lacking altogether, will come into existence.

If, in this living world of the living, we get down to action, we shall not be stung one day by remorse for having once abandoned to their long, extenuating martyrdom those who today continue to bleed behind the curtain of our own indifference.

Today, when for an idea, men and things are sacrificed, the whole of mankind are endangered, it is necessary that every individual and every society, whether large or small, should live in function of the only idea that must be saved, of the only faith that must survive for the good of many and of all humanity: FAITH IN GOD. If we were united... there could be so much less suffering!

The family ought to feel itself to be the living cell of society. If fathers and mothers, husband, wife and children would see each other as brothers, as children of God, we would see a great sense of family intimacy, and affection. Once the family is united in such belief it would become a fortress able to withstand the infiltration of the spreading atheism and through their living example in the midst of the world they would become the safeguard of the finest human and spiritual, in the largest sense of the word, values.

What we have to safeguard and watch for in asking for unity is EQUILIBRIUM. There are two dangers to avoid: the idolatry of the person and the idolatry of the community. As there are many rays of light departing from the sun, but there is only one sun, so also there

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measure may, in actual practice, prove to be a dismal failure if it is adopted with undue haste or under conditions partaking of the nature, or having the effect, of compulsion other than that resulting from a firm belief or conviction in its propriety.

Thus, for instance, there can be no question about the necessity of undertaking substantial, if not fundamental, changes in our system of land tenure. Accordingly, the philosophy underlying our Agricultural Land Reform Code (R.A. No. 3844) is unassailable. Yet, seemingly, its enactment has been rather precipitate. This is not to imply that, basically, the measure is not urgently needed. Apparently, however, the preparatory work necessary for its adequate implementation had not been as thorough as its transcendental nature demanded. Some of those who favored the legislation, in principle, expressed doubts about the viability thereof in its present form. Perhaps this angle required further study and deliberation. At any rate, the resources essential to carry out the plan were not available and the measures devised to generate such resources were not sufficiently realistic, in the light of existing conditions. Hence, the beneficent results expected by its authors did not materialize. Worse still, there are those who blame its failure on the alleged lack of sincerity of the government.

Such is, likewise, our experience in connection with the fares chargeable by public utilities. We know, only too well, that the authority to increase such fares has been granted under a terrific pressure created by public disturbances brought about, and other means of moral and social

compulsion resorted to, by a given sector of the community. At the same time, we are painfully aware of the more violent reaction thereby produced in another segment of society and of the even stronger pressure it has exerted to forestall such increase. In other words, instead of improving the conditions existing prior to the grant of said authority, the same has merely contributed to the worsening of the situation.

The lesson we must draw from the foregoing events is, to my mind plain and clear. A significant social change, not based upon the earnest believe and conviction of the community in its soundness and wisdom, can hardly be expected to give salutary effects. Moreover, it is likely to produce repercussions fraught with danger to society. That danger becomes even greater when the reform is carried out under a climate of compulsion, whatever its form or cause may be. And this is true, even if the change could be regarded, in abstract principle, as wise.

If the bulk of the population have a wrong notion about the evils afflicting the state or about the proper cure therefore, the remedy is not for its enlightened segment to impose what they believe to be suitable reforms, ramming down the same into the throats of the people, whether they like it or not. In a democratic society — that postulates the dignity of man and proclaims his right and freedom to choose his own way of life, provided he does not interfere with the identical right and freedom of his neighbors — the only alternative is for that segment to prove that the solution it proposes is the right one, but using reasonable means of persuasion to induce the people to share that belief. Unless and un-

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With Our Young Ones



JOB'S DAUGHTERS



DEMOLAY



RAINBOW



Over a hundred DeMolays, Jobies and Rainbows and Masonic young people pose before the monument of Bro. Graciano Lopez Jaena on the plaza of Jaro, Iloilo City, at the opening of their Third Masonic Youth Conference held on the campus of Central Philippine University, June 22-28, 1970.



DeMolays of Frank S. Land Memorial Chapter, Bacolod City, distribute medicines to 11 families on Nauway island west of Valladolid, Negros Occidental. Near extreme right in white polo shirt is Bro. Alipio Ykalina, III, Chapter Advisor.

can be variety and plurality in unity.

The revolution proposed to you now is nothing else but an act of inner unification. Our lives unfortunately, even when good, are often a succession of actions in a climate of boredom and individualism; lives without too much effort, tranquil lives with little warmth or color to them. There is a time to work and a time for fiesta, a time for getting on the jeepney and a time for playing majong, a time for our prayers and a time to go to the *sabungan*, a time to sleep and a time to drink *lambanog*...but we are attracted by space flights, by new vistas opened up by science, by international gatherings which are meant to decide the destinies of nations and of the world and by visits of Pope Paul VI, and so on.

It is necessary that we re-adjust our lives to the one thing that is

necessary and make everything else pour out from that as a fascinating consequence: *unity because we are all brothers*, we are children of God. If we begin to love him wholeheartedly, if He is planted in our hearts, and each one of us adores and serves Him, then the whole life of the individual, and that of society, will be interwoven with His presence. Art and politics, study and relaxation family life and school, moving about freely or being condemned better confined to a sick bed, all these would show up clearly as different themes, of a single symphony, varying expressions of the one and only testimony of unity that the world needs today: *the testimony of God*, who is one.

Then, also through our means, will reign on earth peace, justice, liberty and fraternity. If it were not for the uniting element: GOD, the only solution for poor humanity would seem to be SUICIDE. △

* * *

PADUA...

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school, 6th-c. B.C., founded or led by Xenophanes, Parmenides, Zeno of Elea and Melissus; (4) *later Ionian philosophy*, 6th-c. B.C., led by Heraclitus, etc.; (5) *Atomism*, 5th-c. B.C., founded by Leucippus and expounded by Democritus who had received instruction from the Magi; (6) *Sophism*, 5th-c. B.C., founded by Protagoras; (7) *Socratic*; (8) *Platonism* founded by Plato, a disciple of Socrates, 4th-c. B.C.; (9) *Aristotelianism* founded by Aristotle, disciple of Plato, 4th-c. B.C.; (10) *Stoicism*, founded by Zeno, late 4th-c. B.C.;

(11) *Epicureanism*, founded by Epicurus, 4th-c. B.C.; (12) *Cynicism*, founded by Antisthenes of Athens, a friend of Socrates, 4th-c. B.C.; (13) *Scepticism*, founded 4th-c. B.C. by Pyrrho of Elis, who had studied in India and Persia; (14) *Cyrenaism* founded by Aristippus of Cyrene, pupil of Socrates, 4th-c. B.C.; (15) *Eclecticism*, another aspect of scepticism. It was Epicureanism, Stoicism and Eclecticism, rather than Platonism and Aristotelianism, that the Romans preferred and these philosophies thrived well when transplanted to Roman soil. △

The Luzon Bodies, A & A S R held their annual family outing at the Pagsanjan Fall Lodge, a vacation resort in Laguna on July 4, 1970 (Republic Day).

Two bus loads of Luzonites, their families and friends braved the inclement early morning weather for the affair. Others came by car.

The 'lechon initiation' participated in by Luzonites was masterminded by Ill. Benito Maneze, Sr. and Ill. Marmerto Buenafe SGIG and supervisor respectively of the bodies. Some children were able to pass Ill. Maneze who was 'tyler' for the initiation rites.

There was a dance contest and other games for children. A raffle was held for the young once. Bro. Pio Advincula hit the jackpot prize—a big 'tiklis' full of avocado, calabasa, banana and pineapple.

A group went to shoot the rapids and some went swimming at the pool.

Brother Policarpio Aromin and guests who motored from Bauang, La Union to join in the fun and fellowship, said 'it was worth the trip.'

The affair was planned and supervised by the Building Committee of the Luzon Bodies chaired by Bro. Macario Ramos, 32°.

* * *

Funeral ceremonies were performed over the body of the late Bro. Fortunato Yambao, of the Cavite Bodies on July 4, 1970 at 8:30 in the evening at the Bagong Buhay Masonic Tem-

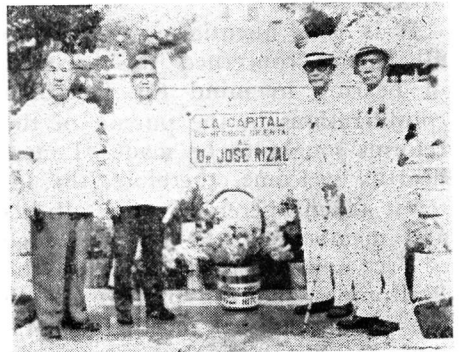
ple under the auspices of the Trece Martires Chapter of Rose Croix of the Cavite Bodies, A. & A. S. R.

Bro. Fortunato Yambao died on June 23, 1970 in Cavite City.

The 18° funeral rites team was composed of the following: Bro. Julian Medina, Jr. 32°, Wise Master; Bro. Amado C. Santos, 32°, Sr. Warden; Bro. Perfecto F. Verniz, 32°, Jr. Warden; Bro. Arturo R. Llamado, 32°, Master of Ceremonies; Bro. Romeo B. Miranda, 32°, Standard Bearer; Bro. Jose R. Miranda, 32°, KCCH Expert; and Bro. Francisco Herrera, 32°, Assistant Expert.

The eulogy was delivered by Bro. Fortunato R. Bautista, 32° KCCH, and the reponse was given by Mrs. Yambao, the widow. Δ

* * *



Above are some members of Mt. Kailadias Lodge No. 91 at the base of the Rizal monument, Dumaguete City, left to right: Bro. Venancio Aldecoa, Sr.; WB Gerardo Imperial, WM; Bro. Felimon S. Bobon, Sr.; and WB Pablo Corsino, Sr., PM.

til such time as the masses shall have developed such belief, the adoption of the proposed solution would be unwise and undemocratic. Moreover, it would tend to bring discredit to the Government, owing to the failure to which the measure adopted is doomed.

In short, the success of any important measure of Government depends not only upon its intrinsic goodness, but, also, upon the people's support thereto. That support cannot be won unless the masses believe or have faith in the soundness of the measure. Such conviction and faith, in turn, can never be imposed. They cannot be attained through pressure or duress, be it physical or otherwise. They can be brought about by no other means than by a gradual, friendly and brotherly process of persuasion and evolution, with a view to conditioning the minds and the hearts of the people to be more receptive and favorably disposed to have the correct perspective and thus fully perceive and appreciate the validity and excellence of said measure.

It is thus essential to impart to all parties concerned the necessity of bearing in mind the foregoing considerations in the pursuit of the reforms sought to be made. I most heartily welcome, therefore, the interest taken therein by the officers and members of the Grand Lodge of Free and Accepted Masons of the Philippines and the participants to the present annual meeting of Masonic organizations. Indeed, one can hardly find a group better qualified than that of Masons — dedicated as they are to the defense and promotion of the tenets of liberty, equality and fraternity — to drive home the necessity of adhering to the or-

derly processes and maintaining the Rule of Law in all of our endeavors. Indeed, the emphasis placed by Masonic organizations upon the indispensability of a solid moral fiber and a responsible citizenry necessarily stresses the idea of duty and dedication to public interest, as an essential concomitant of human freedom.

One clear and undeniable fact of Philippine history is that the Masons have played a vital role in the struggle of the Filipino people for "justice, liberty, and democracy." In the years of the Philippine Propaganda Movement, it was the Masons who supplied much-needed leverage to iron out differences among the Filipinos involved in the Movement and unify their action, as well as provided thereto the necessary organization, leadership and impetus. Similarly, the independence movement that characterized the American regime in the Philippines, drew from the ranks of the Masons a good many of the Filipino leaders who handled the affairs of the Government with such dedication and ability as to demonstrate beyond doubt the capacity and fitness of our people to govern themselves, and establish their right to political emancipation. In the continuing search of the Filipino people and, indeed, of all humanity, for the blessings of freedom, I am confident that, like their predecessors, the present Free and Accepted Masons of the Philippines will rise once again to the challenge of social responsibility that existing conditions pose. △

* * *

What we do with our minds may seem to be strictly our own business. Actually it is the business of all with whom we come in contact.

—T. J. Watson

P R O G R A M

Philippine National Anthem

Oath of Allegiance

Invocation

Greetings R.: W.: DAMASO C. TRIA
Deputy Grand Master

Music

Playlet:

"Marcelo H. del Pilar, Father of Philippine Masonry"

Written by the late M.: W.: MIKE GOLDENBERG, PGM

Music

Remarks M.: W.: EDGAR L. SHEPLEY
*Grand Master of Masons in the
Jurisdiction of the Philippines*

Sampaguita To be sung by the Audience, led by the SCOTTISH
RITE CHORALE

Master of Ceremonies V.: W.: DOMINGO C. BASCARA

Assisting :

SCOTTISH RITE CHORALE

and

THE LADIES OF MELODY

· R E F R E S H M E N T S

MARCELO H. DEL PILAR, FATHER OF PHILIPPINE MASONRY

The Cast

Marcelo H. del Pilar	Bro. Hilario G. Esguerra
Jose P. Rizal	Bro. Marcelino P. Dysangco
Graciano Lopez Jaena	Bro. Leonardo de Castro
Mariano Ponce	Bro. Jose M. Cortes
Eduardo de Lete	Bro. Narciso C. Roque
Antonio Luna	Bro. Artemio Bayas
Trinidad Pardo de Tavera	Bro. Alejandrino A. Eusebio
Moises Salvador	Bro. Felix R. Santos
Pedro Serrano Laktaw	Bro. Restituto F. Cruz
Miguel Morayta	Bro. Antonio Gonzalez, Jr.

Director: Bro. Dominador R. Escosa

GRAND LODGE OFFICERS

Grand Master	Edgar L. Shepley
Deputy Grand Master	Damaso C. Tria
Senior Grand Warden	William C. Council
Junior Grand Warden	Ruperto Demonteverde
Grand Treasurer	Cenon S. Cervantes
Grand Secretary	Esteban Munarriz
Assistant Grand Secretary	Mateo D. Cipriano
Grand Chaplain	Augusto P. Santos
Grand Orator	Virgil Murray
Grand Marshal	John Wallace
Grand Standard Bearer	Leon C. Santiago
Grand Sword Bearer	George M. Reid
Grand Bible Bearer	Jose Ma. Cajucom
Senior Grand Lecturer	Hermogenes P. Oliveros
Junior Grand Lecturer	Juan Causing
Junior Grand Lecturer	Fred T. Guerrero
Junior Grand Lecturer	Lorenzo E. Cruz
Junior Grand Lecturer	Alejandrino A. Eusebio
Senior Grand Deacon	Domingo F. M. Domingo
Junior Grand Deacon	Gene A. Wykle
Senior Grand Steward	Benjamin Gotamco
Junior Grand Steward	Oscar L. Uy
Grand Pursuivant	Frank L. Jison
Grand Organist	Angel S. Montes
Grand Tyler	Eulogio O. Nadal

BOARD FOR GENERAL PURPOSES

- | | |
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| 1. Cenon S. Cervantes, PGM President | 7. Jose C. Velo, PGM |
| 2. Vicente Y. Orosa, PGM Vice President | 8. Charles S. Mosebrook, PGM |
| 3. William C. Council, SGW Secretary | 9. Raymond E. Wilmarth, PGM |
| 4. Damaso C. Tria, DGM | 10. Mariano Q. Tinio, PGM |
| 5. Ruperto Demonteverde, JGW | 11. William H. Quasha, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Manuel M. Crudo, PGM |

REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

Kenneth A. Rotness, *Regional Grand Master*
 Murray V. Harlan, Jr., *Regional Senior Grand Warden*
 William P. Schwager, *Regional Senior Grand Warden*
 Ernie L. Albert, *Regional Junior Grand Warden*
 Cleveland McConnell, *Regional Grand Treasurer*
 Wallace H. Morris, PRGM, *Regional Grand Secretary*

DISTRICT DEPUTY GRAND MASTERS:

District No. 1 Damaso C. Tria	District No. 13 Gregorio S. Lagumen
District No. 2 Leon A. Bañez, Jr.	District No. 14 Valerio V. Rovira
District No. 3 Sotero Torralba	District No. 15 Santiago L. Chua
District No. 4 Juan F. Santos	District No. 16 Lim Kay Chun
District No. 5 Castor Z. Concepcion	District No. 17 Felix Caburian
District No. 6 Doroteo M. Joson	District No. 18 Carlos Iñigo
District No. 7 Edgardo Ramos	District No. 19 Luis M. Sirilan
District No. 8 Desiderio P. Hebron	District No. 20 John S. Homburg
District No. 9 Lorenzo N. Talatala	District No. 21 Kenneth M. Crabtree
District No. 10 Eliseo P. David	District No. 22 Chester S. Deptula
District No. 11 Ricardo C. Buenafe	District No. 23 Rufino S. Roque, Sr.
District No. 12 Cesario Villareal	District No. 24 Clemente M. Nava
District No. 25 Aniceto Belisario	

BETTER MEN

What our need is, is not more laws, but better men with cleaner minds, more faithful hearts, loftier ideals, and more genuine integrity. Therefore Masonry devotes her energy and influence to ennobling and enriching with her own love and goodness the hearts and souls of men, within which the greatest battles of life are fought and the greatest victories won. Who can measure such a silent, persistent, unresting labor? Who can describe its worth in a world of bitterness, sorrow and unrest?

No human fraternity that has not its inception in the Fatherhood of God, either confessed or unconfessed, can long endure. Life leads, if we follow its meaning and think in the drift of its deeper conclusions, to One God — Creator of all things, who holds within the hollow of His hand the destiny of men and nations. Upon this foundation Masonry lays her cornerstone; therefore, it grows and the fates of Hell cannot prevail against it.

—Grant C. Smith
The New Age